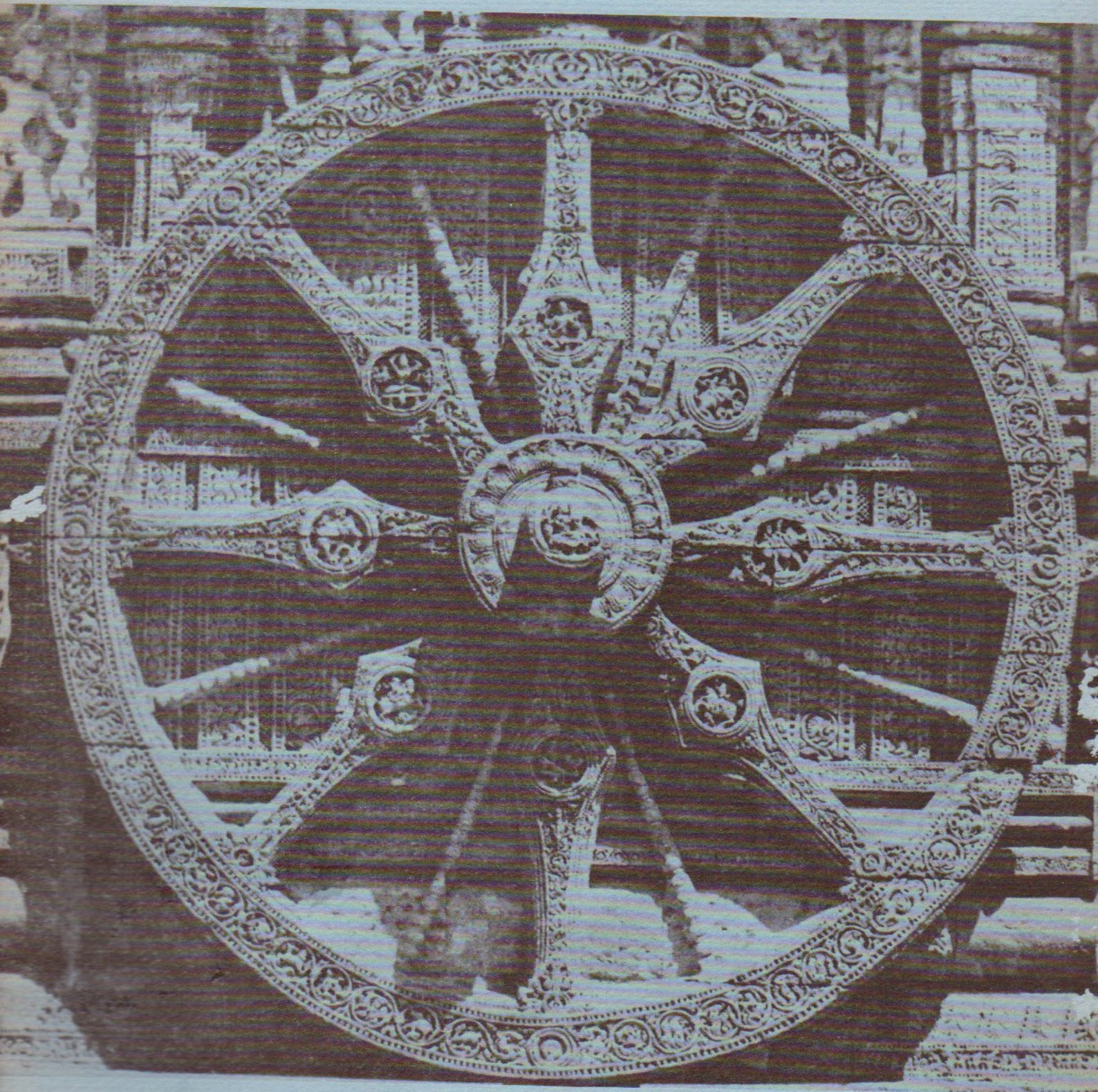


# PRANAM



ANANDA MARGA  
SYDNEY SECTORIAL NEWSLETTER

November '74 vol.1 n. 1



For the establishment of Sadvipra Samaj ---  
you will need: 1. courage 2. intellect  
3. unity. By intellect alone you will be  
able to defeat the corrupt government.

BABA



THE SUPREME COMMAND  
of Shrii Shrii Anandamurti

**T**HE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.



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## EDITOR'S NOTE:

In order that we may be BABA's instruments in bringing about the society that BABA wants, we will have to work in a unified way, we will have to head ourselves in the one direction. This direction BABA makes clear to us through the guidelines that HE has set before us. Only when we all follow these as HE wants us to will we be truly unified, and the strength we will gain through this will bring about that society which BABA has come to establish.

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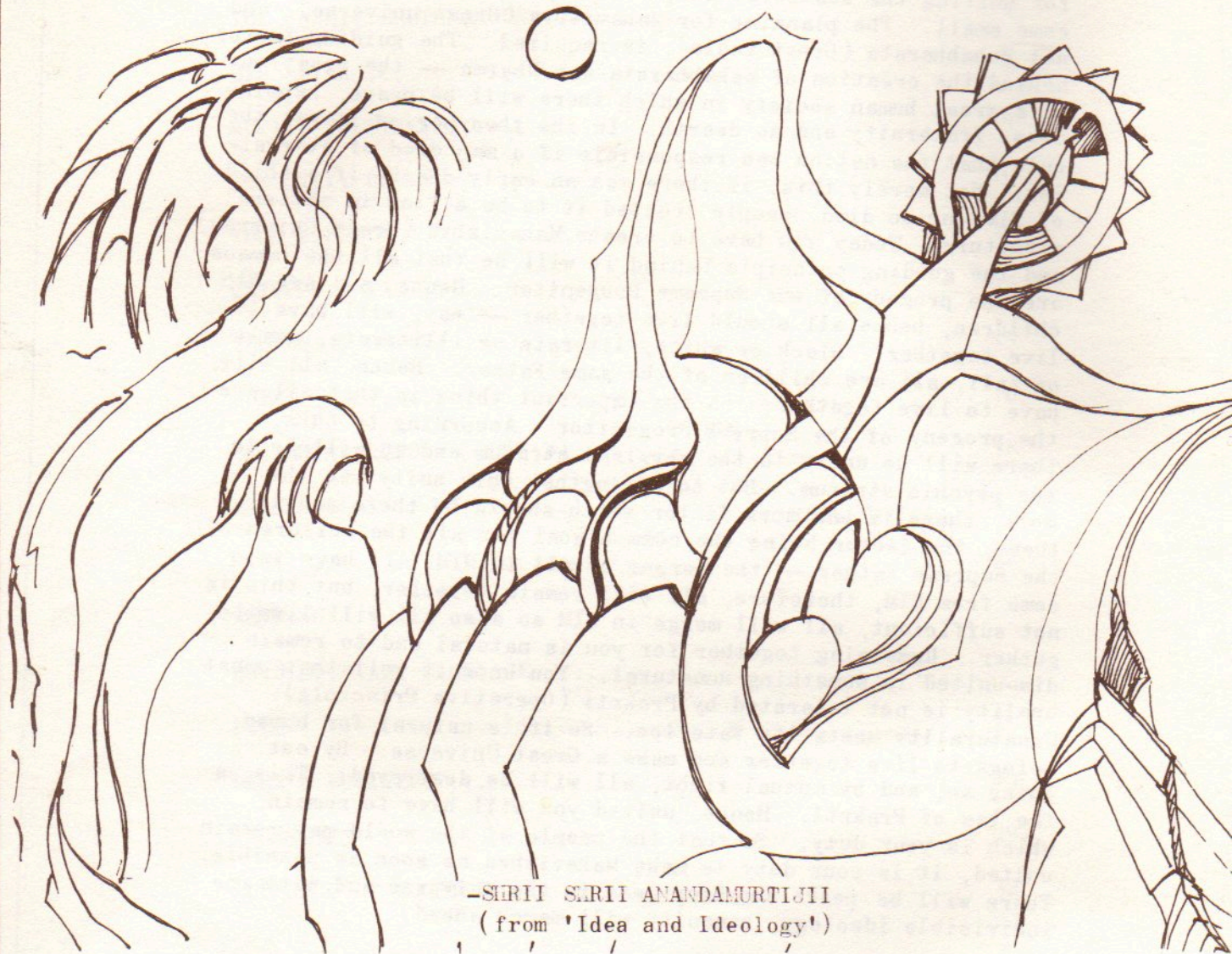
Now the universe has become very small. People are able to travel from one planet to another. When there was no convenience of conveyances Lord Krsna planned for the Mahabharata for uniting the scattered India. Today the universe has become small. The planning for Mahavishva (Great universe), and not Mahabharata (Great India), is required. The guiding factor behind the creation of Mahabharata was Dharma -- the creation of a great human society in which there will be peace, happiness, fraternity and no dearth. In the then period it was the rule that the nation was responsible if a man died of starvation. Not merely this, if there was an early death, if a child of five or so died, people treated it to be a flaw in national structure. Today you have to create Mahavishva (Great Universe) and the guiding principle behind it will be that all the humans are the progeny of the Supreme Progenitor. Hence, all are HIS children, hence all should live together -- nay, will have to live together. Black or white, literate or illiterate, small or tall, all are children of the same Father. Hence, all will have to live together. So the important thing is that all are the progeny of the Supreme Progenitor. According to this, there will be unity in the physical stratum and so will be in the psychic stratum. But to strengthen this unity yet the more, there is one more factor which should be there and is there, the factor being the common goal for all the children of the Supreme Father -- the merger of all in HIM. All have to come from HIM, therefore, all will remain together, but this is not sufficient, all will merge in HIM so also all will live together. Remaining together for you is natural and to remain dis-united is something unnatural. You know it well that unnaturality is not tolerated by Prakrti (Operative Principle). Unnaturalness meets its Waterloo. So it is natural for human beings to live together and make a Great Universe. By not doing so, and by mutual fight, all will be destroyed. This is the law of Prakrti. Hence, united you will have to remain, which is your duty. So that the people of the world may remain united, it is your duty to make Mahavishva as soon as possible. There will be peace and happiness in the universe and with one indivisible ideology, humanity will march ahead.

VICTORY BE WITH YOU!

Shrii Shrii Anandamurti



# the cosmic brotherhood



-SRI SRI ANANDAMURTIJII  
(from 'Idea and Ideology')

Spiritualism is not a Utopian ideal but a practical philosophy which can be practised and realised in day-to-day life, however mundane it be. Spiritualism stands for evolution and elevation and not for superstition in action or pessimism. All fissiparous tendencies and group of clan philosophies which tend to create the shackles of narrow-mindedness are in no way connected with spiritualism and should be discouraged. That which leads to broadness of unison alone should be accepted. Spiritual philosophy does not recognise any distinctions and differentiations unnaturally made between man and man and stands

for universal fraternity.

In the present environment, there are working many fissiparous tendencies dividing the humanity into mutually belligerent groups. Spiritualism must inculcate sense in human psychology and develop natural affinity amongst this species of creation. The approach of spiritualism should be psychological and rational and offer a touching appeal to the deepest psychic sentiments of man. The man should appreciate by a rational analysis his relationship with the Cosmic Entity and recognize the most benevolent kindness





in the most beloved entity. It should lead man to the one Cosmic Truth from whom he has derived his "Self", and who is the ultimate destiny. That ultimate and absolute ideal is the Cosmic Ideal - an Ideal beyond the scope of time, place, and person. It is the Absolute, without and beyond relativity. It stands with its own lustre for all times and for every factor of the Cosmos, may it be man or a less evolved animal. The Cosmic Ideal alone can be the unifying force, which shall strengthen humanity to smash the bondages and abolish all narrow domestic walls of fissiparous tendencies.

All the sentiment provoking ideas should be firmly opposed. It does not mean an attack on those sentiments, traditions and habits which are innate in man and which do not hamper their Cosmic development. For example, the movement for uniformity in dress for all people will be but a ridiculous and irrational approach. Different selections of dress are the result of climatic reasons and corporal necessities. Moreover, dissimilarity in dress is not detrimental to the world fraternity. There will be also many zonal or regional differences as regards other traditions and customs. These should be appreciated and encouraged for indigenous development of society. But under no circumstances there should be a compromise in principle or yielding to tendencies detrimental to the inculcation of Cosmic sentiment. The inspiration of Cosmic sentiment will depend upon certain objective physical problems which must be solved on a collective human-

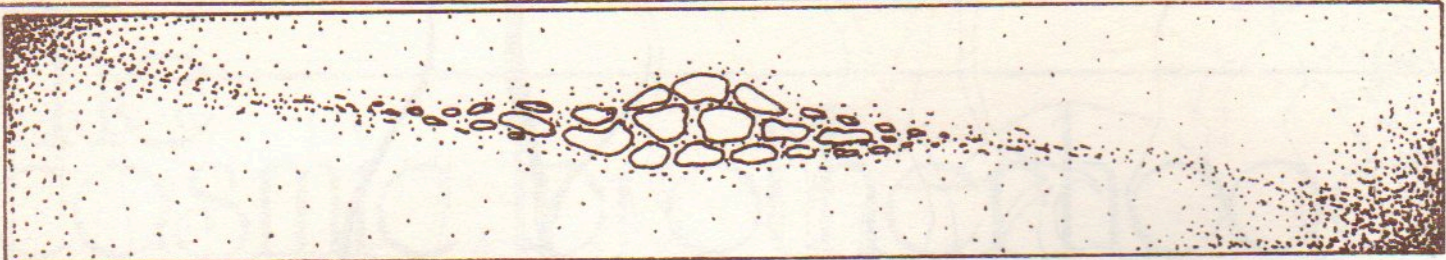
itarian basis. In the relative objective sphere the following few fundamental problems must be attempted at and solved.

These are --

1. Common philosophy of life.
2. Same constitutional structure.
3. Common Penal code.
4. Availability (Production, Supply, Purchasing Capacity) of minimum essentials of life.

Common philosophy of life demands clear conception in the human mind that development of human personality means an evolution in all three spheres - physical, metaphysical, and spiritual. Some objective materialist thinkers have held the opinion that spiritualism is a utopian philosophy bereft of practicalities pertaining to actual problems of life. Other thinkers attributed it as a wise and intelligent device to fool the toiling mass. The logical analysis given before must have clarified to the thoughtful readers that spiritualism is the summum bonum of life in all its aspects. Those who think dharma (religion in its broader sense) to be an individual concern, conceive it in a very narrow sense. Dharma leads to Cosmic Unity, inculcating in the individual's mind the Cosmic idealism. Religion in the sense of Dharma is the unifying force in humanity. Moreover spiritualism provides the man and the humanity at large with that subtle and tremendous power with which no other power can be compared. Therefore with spiritualism at as the base, a rational philosophy should be developed to deal with the physical,





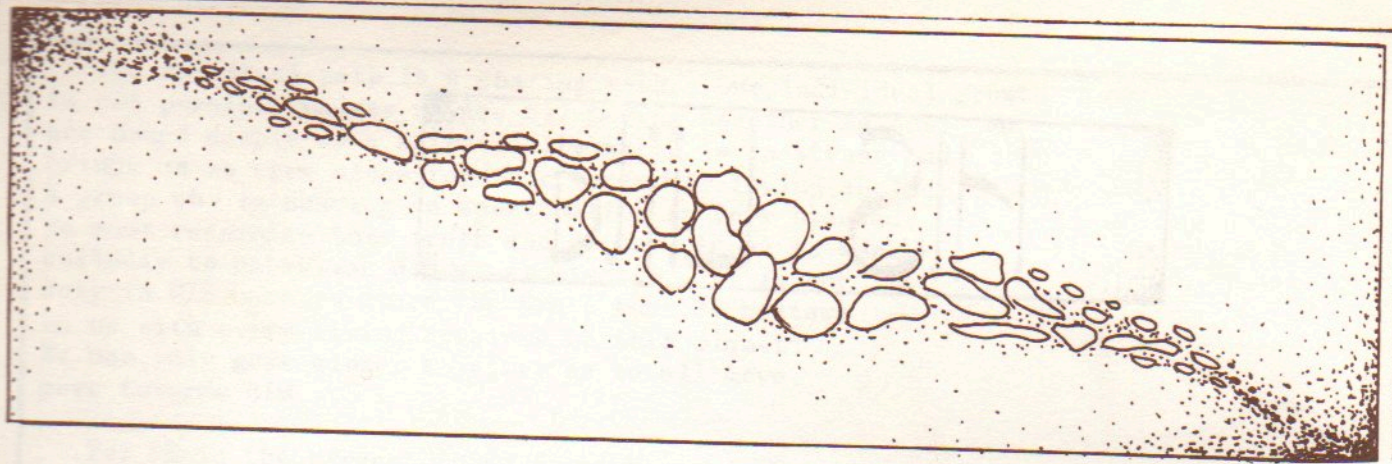
the psychological and socio - philosophical problems of the day. The complete rational theory dealing with all three phases, spiritual, mental and physical - of human development shall be a philosophy common to mankind in general. This will be evolutionary and ever progressing. Of course, small details may vary according to the relative environment of the age.

Nationalism is fast getting out of date. Not only has national sentiment given man rude shocks in the world wars of the present century, but social and cultural blending of the present age also shows the domination of cosmopolitanism in world affairs. Vested interests however continue to cause certain fissiparous tendencies. There are some who fear loss of their economic or political domination and are directly responsible for these detrimental or retrograde reactions. Despite these obstacles, a social blending of humanity is in progress and needs a common constitutional structure to be evolved to cement the solidarity of the world. A world government is also very essential for exercising full control in certain spheres, for example there should only be one world militia. The world government should form certain autonomous units, not necessarily national (on problems of education, food supply, flood control, public sentiment) which should look after the mundane and supra mundane problems. Boundaries of these units may be readjusted to suit any change in the environment, i.e. development in the technique of communications. Development in the means of communications brings the different remote parts of the world nearer and the world therefore grows smaller. With this well developed swifter means of communications, units with bigger areas can work smoothly and efficiently. A language must also be evolved as Lingua - Franca (at present English is most suitable for the purpose and no national sentiment should be encouraged to go against it) of the world. But the local languages must be encouraged to help the indigenous literatures develop and contribute towards world progress and thereby contribute to the common brotherhood of man.

A common penal code must be evolved. Legislation must be progressive and capable of gradual adjustment with the prevalent condition. Any theory, which does not hold a parallelism with the everchanging conditions of time place and person, is sure to decay and be lost in the oblivion. Hence there must be a never ending effort for amendment with a view to rectification. Crimes are acts forbidden by the law of the Government concerned with virtue and vice (punya and p'apa) the outcome of traditional customs. The sentiments of the law makers are very much influenced by the prevalent traditions and customs of the concept of virtue and vice of the locality or the people concerned. Sense of crime, therefore, has a parallelism with the concept of vice and virtue. The idea of vice and virtue is different in different countries. The aspirants of world fraternity should try to lessen the difference and reduce the gap amongst cardinal, moral and human laws. All those actions which help in growth of spiritual, mental and physical aspects of man in general should come under the category of virtuous deeds and those actions which go against the humanity in its spiritual mental and physical development must come under vice. This conception of virtue and vice applies commonly for the humanity in general.

The availability of minimum essentialities of life plays a vital part not only in achieving world brotherhood but also in the development of human personality. This should be tackled on a world footing and should be based on certain fundamental presumptions. Every human being has certain minimum requirements which must be guaranteed to the individual. Guaranteed availability of food stuff, clothing, medical assistance and housing accommodation should be arranged so that man may be able to use his surplus energy (energy up till now engaged in procuring the essentialities of life) in subtler pursuits. Side by side, there should be sufficient scope for providing other amenities of the progressive age. To fulfill the above responsibilities enough purchasing capacity should be created. If the supply of requirements be guaranteed without any -





conditions of personal skill and labor, the individual may develop the psychology of idleness. The minimum requirements of every man are the same but diversity is also the nature of creation. Special amenities should, therefore, be provided so that the diversity in skill and intelligence is fully utilised and talent is encouraged to contribute its best for human development. It will therefore, be necessary to make provision for special emoluments which can cater for special amenities of life according to the age and time. But at the same time, there should be a constant effort to reduce the gap between the amount of special emoluments and the bare minimum requirements of the average individual. The guaranteed supply of minimum requirements must be liberalised by increasing the provision of special amenities pertaining to the age and also simultaneously bring about a decrease in the provision of special emoluments given to the few. This never-ending effort of proper economic adjustment must ceaselessly continue at all times with a view to assisting the spiritual, mental and physical evolution of man and also to let humanity develop a Cosmic sentiment for a Cosmic Ideal and world fraternity. In this socio-economic set-up man is at full liberty in the spiritual and mental spheres. This is possible because the spiritual and psychic entities for which the man can aspire, are themselves unlimited and the extent of possession in this sphere does not hamper the progress of others in their quests. But the supply in the physical sphere is limited and hence any effort for disproportionate or unrestricted acquisition of physical objects has every possibility of creating a vast majority of 'have not' and thus hamper the spiritual, mental, and physical growth of the larger majority. So while dealing with the problem of individual liberty in the physical sphere it must not be allowed to cross a limit whereby it is instrumental in hampering the development of the complete personality of man and at the same time is not

so drastically curtailed that the spiritual, mental, and physical growths of man are hampered

Thus the social philosophy of Ananda Marga advocates the development of a ter-personality of the individual and also for the establishment of world fraternity inculcating in human psychology a cosmic sentiment. The Marga advocates progressive utilisation of mundane and supra-mundane factors of the cosmos. The society needs a stir for life, vigour and progress and for this Ananda Marga advocates the "progressive utilisation theory" (Prout) meaning thereby progressive utilisation of all factors. Those who support this principle may be termed as Proutists.

The principles of PROUT depend upon the following fundamental factors:

- (1) No individual should be allowed to collect any physical wealth without the clear permission or approval of the Collective body.
- (2) There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.
- (3) There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective body of the human society.
- (4) There should be a proper adjustment among these physical, metaphysical, mundane, supra-mundane and spiritual utilization.
- (5) The method of utilization should vary in accordance with the changes in time, space, and person, and the utilization should be of progressive nature.

Hence ours is a Progressive utilization theory (PROUT).



# HIS Lila

My most beloved Brother,  
Pranam.

You know well the magnitude of the task our great LORD has assigned to us. I do not know whether I am a fit instrument for the great mission. But HIS grace and love always propels me almost unknowingly to accomplish wonders, in order to demonstrate before the world the unrivalled capacity of our LORD to get work done, even through HIS tiny children. In this great journey to the great mission I want to secure a place as an unknown martyr. Craving for name and fame is not a creed of mine, nor is it my instinct. I just aspire to be a small soldier of HIS great army.

I vividly feel it is HIS ability, HIS strength, HIS determination, which are keeping the weak feet of HIS tiny children constantly dynamic. I do not know when this journey is going to end but I must tell you, with all the confidence and inspiration within me, that while there is a trace of breath and energy to fight, we are not going to retreat.

We need your love for the LORD. We need your great devotional spirit for our LORD almighty. We need your unwithering inspiration for HIS mission. We definitely need all that you have within you and all your potential waiting to be awakened by 16 points for the Great Advent, WHOSE physical company we are missing badly today. Let us remain one in spirit, dedication and devotion.

May the LORD always keep us united in all our endeavours directed towards HIM and HIS mission.

At HIS lotus feet,  
a small crying child.

Please note that regard to point six "Bathing" BABA has not to our knowledge made it compulsory that underwear be worn at the time of bathing "even when alone". But this is the recommendation of many Acaryas and may be classified more rightly at this time under the category of "helpful hints".

For this month we are not printing the 16 points competition results as by the time the 16 point reports come in from around the sector and the results are worked out it is too late for the previous months results to be printed. This means that the October competition results will be printed in the December issue (the reports from October arrive during November and the December issue is put together at the end of November).



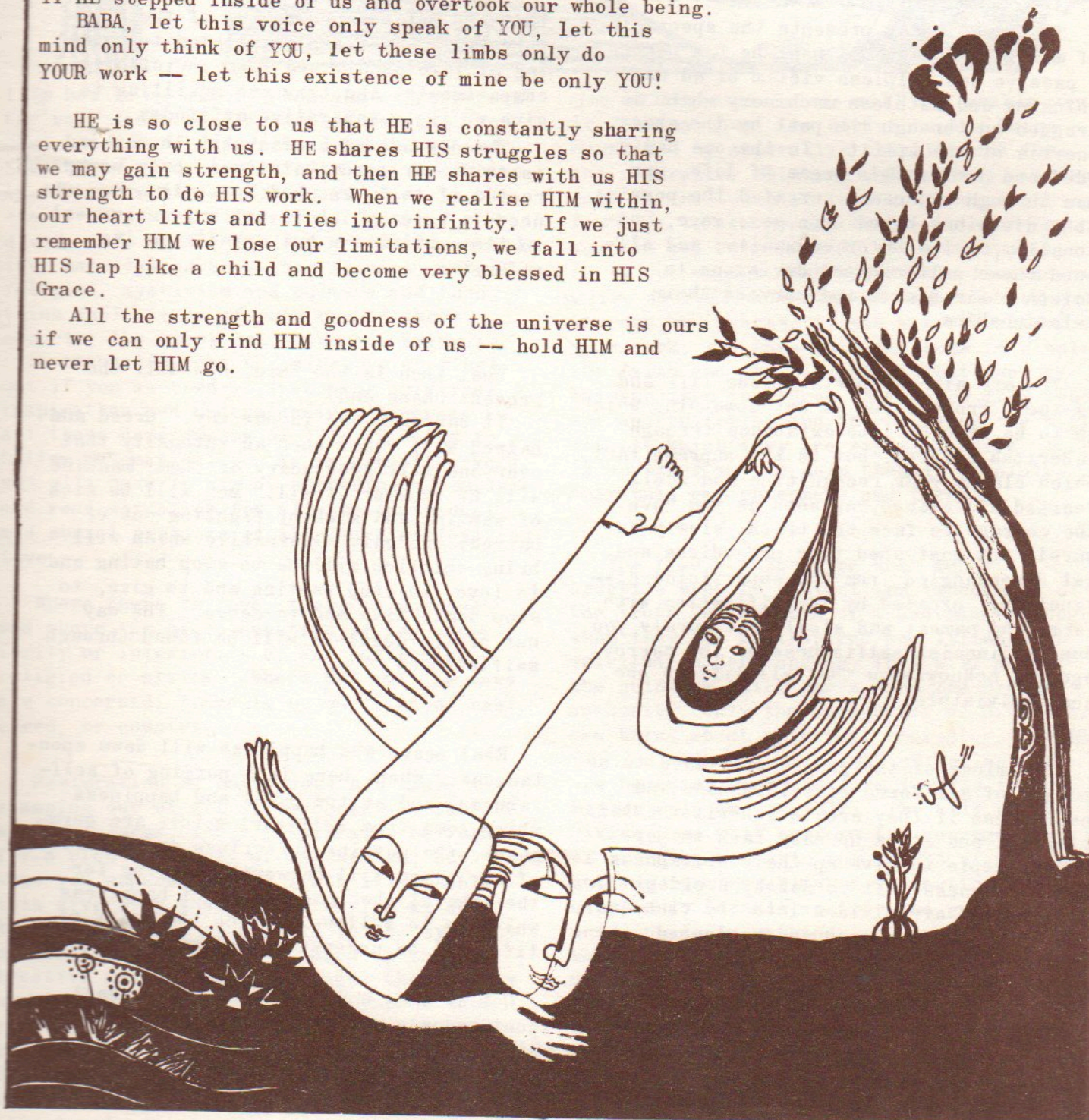
The spiritual path is a sharing path. Our individual growth is not possible unless we are all moving together as one. We are bound deeply by a spirituality which is so strong and brings us so very close together under HIS loving shelter. A group who is sharing in spirituality is very blessed. We must recognise this truth and do our utmost to work unitedly to establish HIS sweet mission. It is our duty in HIS name to share the Grace that HE bestows on us with every living creature on this planet. We can only grow closer together as we all move move towards HIM.

Yet HE is the closest thing to us because HE is in our very breath of life. When we became initiated it was as if HE stepped inside of us and overtook our whole being.

BABA, let this voice only speak of YOU, let this mind only think of YOU, let these limbs only do YOUR work — let this existence of mine be only YOU!

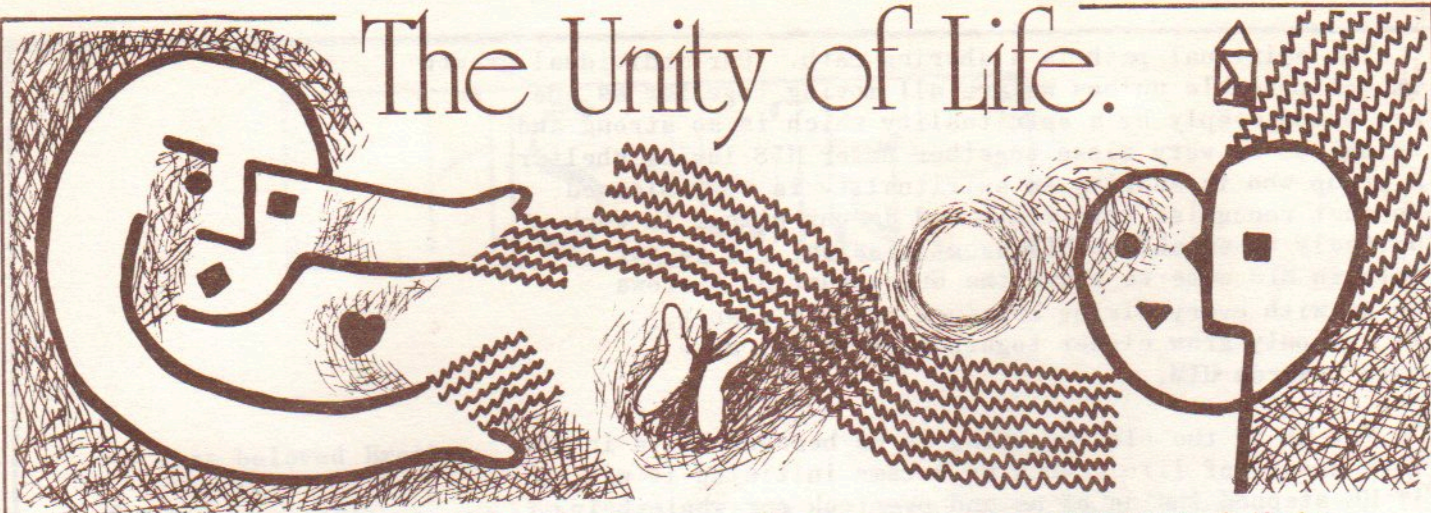
HE is so close to us that HE is constantly sharing everything with us. HE shares HIS struggles so that we may gain strength, and then HE shares with us HIS strength to do HIS work. When we realise HIM within, our heart lifts and flies into infinity. If we just remember HIM we lose our limitations, we fall into HIS lap like a child and become very blessed in HIS Grace.

All the strength and goodness of the universe is ours if we can only find HIM inside of us — hold HIM and never let HIM go.





# The Unity of Life.



The world today presents the spectacle of man pitched against man; he has become a passive and helpless victim of an unthinking and ruthless machinery which is dragged on through the past by the sheer inertia of the spirit. In the one undivided and indivisible ocean of life, man has through ignorance created the pernicious divisions based upon sex, race, nationality, religion or community; and allowed these self-created divisions to poison their hearts and pervert their relationships.

You are already parts of one life and as such, brotherhood is not something which is to be brought into existence through laborious efforts, but is the supreme FACT, which claims your recognition and whole-hearted allegiance, as soon as you have the courage to face the truth; slowly but surely you must shed your prejudices and get disentangled from the superficial distinctions, created by identification with forms and names; and slowly but surely you must relinquish selfishness of the narrow ego and acknowledge that all life is one and indivisible.

The minds of the people will have to be purged of all forms of selfishness and narrowness if they are to inherit the life eternal; and it is no easy task to persuade people to give up their selfishness and narrowness. It is not by accident that people are divided into the rich and the poor, the pampered and neglected, the rulers and the ruled, the leaders and the masses, the oppressors and the oppressed, the high and the low, the winners of laurels and the receivers of ignominy. These differences have been created and sustained by those who are so much settled in perverse thinking and feeling that

they are not even conscious of their perversity. They are accustomed to looking at life as divided into inviolable compartments; and they are unwilling to give up their separative attitudes.

The disease of selfishness in mankind is so deep-rooted that it can only be uprooted if it is knocked from all sides. It needs a cure, which is not only universal in its application but drastic in its nature.

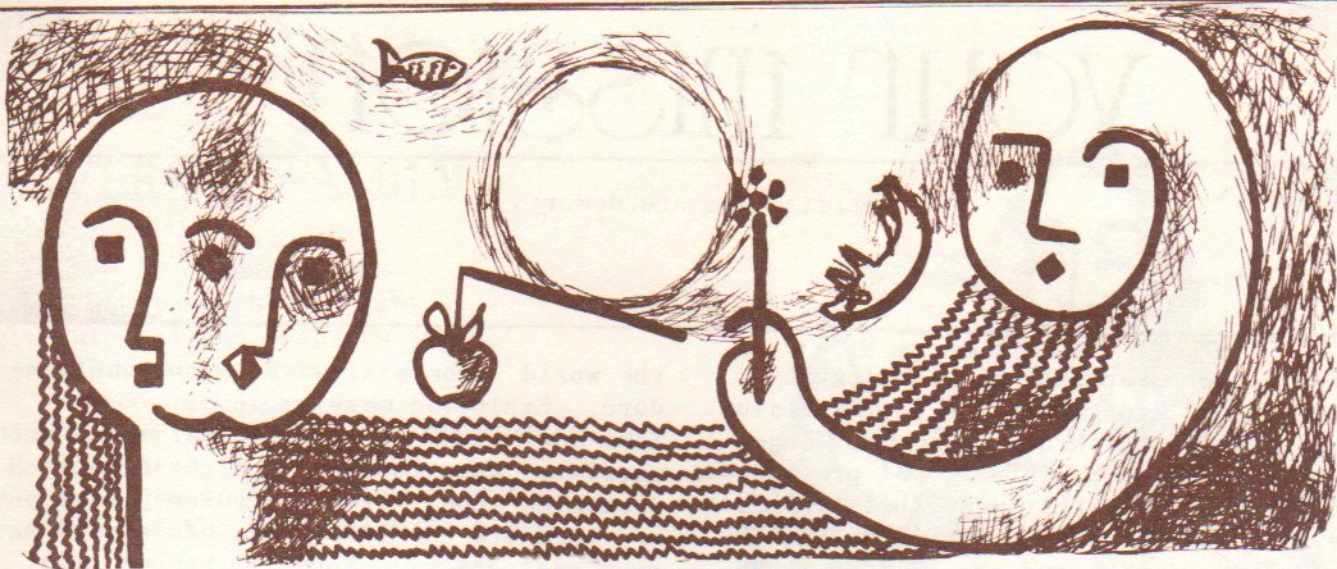
What then is the cure, how will the present chaos end?

It can only end in one way. Greed and hatred will reach such an intensity that everyone will grow weary of them; mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred; the only alternative which will bring solution will be to stop hating and to love, to stop wanting and to give, to stop domination and to serve. The way out of the deadlock will be found through selflessness.

Real peace and happiness will dawn spontaneously when there is a purging of selfishness, and as the peace and happiness which come from self-giving love are permanent, the passing sufferings and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow in which the unity of life will be understood and experienced.

Out of this understanding there shall spontaneously emerge the spirit of tolerance which is different from apathy, of active appreciation which is different from the entanglement of attachment; but the unity of





life has to be experienced and expressed in the very midst of life's experiences. You must not divide life into departments and then begin to deal with each part exclusively. Departmental thinking is often an obstacle for integral vision. Thus, if you divide life into politics, education, morality, material advancement, science, art, religion, mysticism and culture and then think exclusively of only one of these aspects, the solutions which you bring to life can neither be satisfactory or final. But if you succeed in awakening spiritual inspiration and understanding, progress in all these departments of life is bound to follow automatically. As spiritual workers, you will have to aim at providing a complete and real situation for all the individual and social problems of life with self-giving love.

Where there is love, there is Oneness, and there can be no question of the superiority or inferiority of any particular religion or system. Where God and His laws are concerned, there is no question of cast, creed, or country.

Restoration of unity does not imply the stamping out of all differences. In the world of forms, there always will be room for a rich diversity of expression; but when you understand the Truth illimitable this diversity shall in no way be allowed to create a note of discord in the symphony of creation, but will be taken up in that creative harmony which reflects the ageless and infinite spirit. When you launch upon your spiritual work, you will be entering into a field of divisions, to which people desperately cling, which they accentuate and fortify, and which they strive to perpetuate consciously or unconsciously. Mere condemnat-

ion of these divisions will not enable you to destroy them. The divisions are being nourished by separative thinking and feeling and separative thinking and feeling can lead only to the touch of love and understanding. You have to win people to the life of Truth: you can not coerce them into spirituality. It is not enough that you should have unimpaired friendliness and untarnished good will in your own hearts; if you are to succeed in your work, you have to bring home to people the faith and the conviction that you are helping them to redeem themselves from bondage and suffering and in realising the highest, to which they are rightful heirs. There is no other way to help them in attaining spiritual enlightenment and freedom.

The time is also ripe when men will ardently seek to contact the embodiment of the truth in the form of a God-man, through whom they can be inspired and lifted into spiritual understanding. They will accept the guidance which comes from the Divine authority. Only the outpouring of Divine Love can bring about spiritual awakening. In this critical time of universal suffering, men are becoming ready to turn towards their higher self and to fulfil the will of God. Divine Love will perform the supreme miracle of bringing God into the hearts of men and getting them established in lasting and true happiness; it will satisfy the greatest need and longing in mankind. Divine love will make men selfless and helpful in their mutual relations, and it will bring about the final solution of all problems. The new brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth.

Meher Baba.



# your mission

Shrii Shrii Anandamurtijii

Man cannot propagate his ideology by his knowledge, intellect, or social status. He can only do it through conduct. Conduct gets purified by intuition practices. It does not necessarily mean that he should come of a so-called high family or that he should have higher studies. Rather these factors may create false vanity in his mind which ultimately may stand in the way of reforming his conduct.

In this universe of ours, two forces are working side by side -- the sentient and the static. Sometimes the sentient and at other times the static dominates. There is no scope for pact among these forces. Man will have to march ahead amidst this ceaseless struggle of these opposite forces. In the society, on the one hand we see the crowd of anti-social elements and on the other hand sense of frustration among the moralists. These moralists have therefore grown up a tendency to go out of the society. With more of wealth and strength, the anti-social elements are in the advantageous position. The moralists appear to be culprits. This state of affairs is neither desirable nor behoving. This should not be allowed to stay long. Your duty will be to unite the moralists. Let there be two camps. Let there be an open fight. The moralists were so long scattered and hence they could not fight. The united strength of five moralists is much more than the united strength of a hundred immoralists because there is an unholy alliance between the latter. Meditation within the closed doors would not do. Gather strength by intuition practices and unite yourselves against the immoralists.

So your duty is three fold.

Your first duty is to observe morality and do intuition practices. Without this you cannot have mental determination. Your next duty is to unite moralists of

the world, otherwise dharma would not endure. Exploited mass would not observe Yama and Niyama -- the cardinal moral principals -- when they would fight against disgusted mood. It is therefore necessary to unite the moralists. This will be your real dharma. You will become great by this for ideation of the Great makes a man great. At the third stage, you will have to mercilessly fight against sin wherever it has habitated this world. You will have to propagate this mission from door to door. Any political party or so-called religious institution cannot bring salvation. Praising God in concert with the drum and cymbals would not also bring salvation for this would not be able to bring the sinner into submission. Today the necessity of arms is more than the drum and the cymbals to curb the onslaughts of the immoralists.

It is not possible to fight against sin so long as there is some weakness in your mind. In this fight your goal is not the sin of the sinner, your goal is the Supreme Consciousness and anything that comes on the way has to be removed mercilessly. When cloud collects around the polestar and covers it, your duty will be to remove the cloud and follow the polestar without caring whether to see if the cloud has gone. If you always think of your enemy, your mind will adopt bad qualities of your thought object. If the Supreme being is your goal, your mind will be metamorphosed into the Supreme Being itself.

REMEMBER: you have to serve humanity. You have to dedicate yourself to the cause of man as a whole, your life is valuable your time is all the more valuable. You should not waste a single moment. The task is glorious. The task is novel. Lead the life of a warrior and constantly fight against evils. You will be victorious

So march ahead!



## UNIVERSAL FAMILY

Your father is a special man  
he leads you through the night  
so give him all the help you can  
and join him in the fight

But one father hears every father's call  
and He lies deep in your heart  
if you love Him then you love them all  
so children of the universe make a start

Honour your father, honour your mother  
by working to liberate all women and men  
love for your sister, love for your brother  
will bring us together as a family again

(chorus)

Your mother is a special love  
she leads you through the day  
so keep on giving her all your love  
as you both feel your way

But one mother hears every mother's call  
and She lies deep in your heart  
if you love Her then you love them all  
so children of the universe make a start  
(chorus)

Your sister is a special friend  
She seems to understand  
She'll grow alongside you to the end  
She'll take you by the hand

But one sister hears every sister's call  
and She lies deep in your heart  
if you love Her then you love them all  
so children of the universe make a start  
(chorus)

Your brother is a special friend  
He shares your work and plans  
when you join him we will surely come  
to build a world where minds expand

But one brother hears every brother's call  
and He lies deep in your heart  
if you love Him then you love them all  
so children of the universe make a start

-- Radha





# monthly report to central office



## 1. R.D.S.

Review: The LFTs are becoming more established in their units following the changes in postings which came with the end of the LTC. In many instances units were organised more functionally particularly in Perth and Hobart and the New Zealand units which were all visited during the month by Dada Abhiik.

Most units are involved with other spiritual groups and there are encouraging signs that spiritual forums similar to the one in Sydney can be established.

## Specific Items:

Perth: Dada Dharmapala was in Perth for the middle two weeks of this period. He reported that the unit "has 10-15 Margiis who are stronger than ever before" and that the LFT trainee is nicely overworked. Considerable effort went into pracar at the annual York Fair. The unit committee is operating effectively and progress is being made in the establishment of a school with several potential sites being surveyed. Effort is being put into promoting PROUT and the unit is moving towards the establishment of a Spiritual Forum.

Adelaide: This unit has only 3 — 5 active workers to assist the LFT trainee, who is working as a taxi driver part time. D.C. is held regularly.

Melbourne: The LFT and LFT trainee have continued to get a rented jagrti ready for opening to the public. Limited number of Margiis in this unit has meant that both of the workers have had to get jobs. The regional newsletter is being prepared. 3 or 4 Margiis attend D.C. regularly.

Hobart: Considerable energy in this unit which is functioning strongly. Regular D.C. both in Hobart and Launceston, 120 miles away. A sister's D.C., OSCs, and talks being arranged and given, including talks at schools. Much energy involved with the business (Bliss Brothers) run by the unit, which sells books, clothes, incense, posters etc. — and provides an excellent avenue for pracar activities. First issue of a PROUT magazine 'Harbinger' is close to being completed. D.D.C. is being intensified as unit Margiis become more involved. Other activities include W.W.S. and operation of a food co-op.

Canberra: The unit moved to another jagrti during this period due to tenancy problems. Diipamkara, principal of Sunrise School in Sydney, visited and gave talks to persons interested in the Ananda Marga school which is proposed to be established in Canberra next year.

D.C. and O.S.C. are regularly attended by 5 or so Margiis. D.D.C., talks (including one at a public service hostel), and a stall constitute some of the pracar approaches.

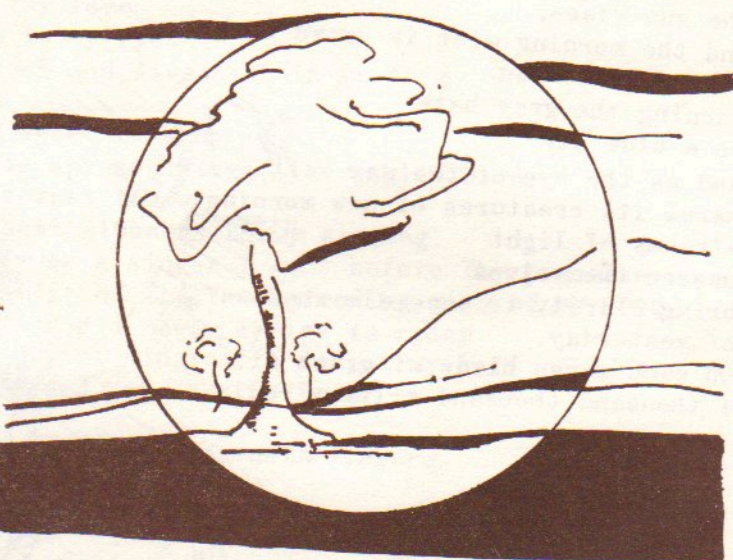
Sydney: By HIS grace this unit is holding together even though experiencing much internal clash. Nonetheless valuable pracar work is being done with regular D.D.C. and service outings as well as 2 O.S.C.s (at the jagrti and in central Sydney), D.C. and philosophy talks, useful T.V. publicity gained, one filming to be screened Australia-wide. Other activities include the operation of an expanding food co-operative, participation in the Spiritual Forum initiated by A.M.



Brisbane: Good deal of interaction between workers within this unit and Anandapalli, (approximately 120 miles away). Regular weekly activities include service at a psychiatric hospital, D.D.C., D.C. and O.S.C. Generally only few Margiis outside of the jagrti attend D.C. Retreat held at beginning of the period. Much work on production of a regional newsletter and in collecting for a fete held at Wolston Park Psychiatric Hospital. Talks in neighbouring towns were given apart from talks in Brisbane to psychiatric social workers.

Anandapalli: Work on Anandapalli (designated Master unit by BABA) as relentless as ever — included farming, thinning, spreading fertiliser, spraying and cultivating the orchard. Attending to the goats and tending the vegetables and flower gardens have also taken up a lot of energy. During the month other events of note have been a valuable involvement with neighbouring orchardists and the marriage of Nala and Damayanti who travelled from Anandapalli to Sydney for their wedding.

Port Moresby: 2 LFT trainees joined the LFT already in the unit. Regular weekly events include several classes as well as an OSC and 2 D.C.s, although these are attended by only very few outside Margiis. Talks are being given and effort went into the production of a newsletter and preparation for a regional S.S.S. which will be held during Dada Abhiik's visit, which is scheduled for early next month.



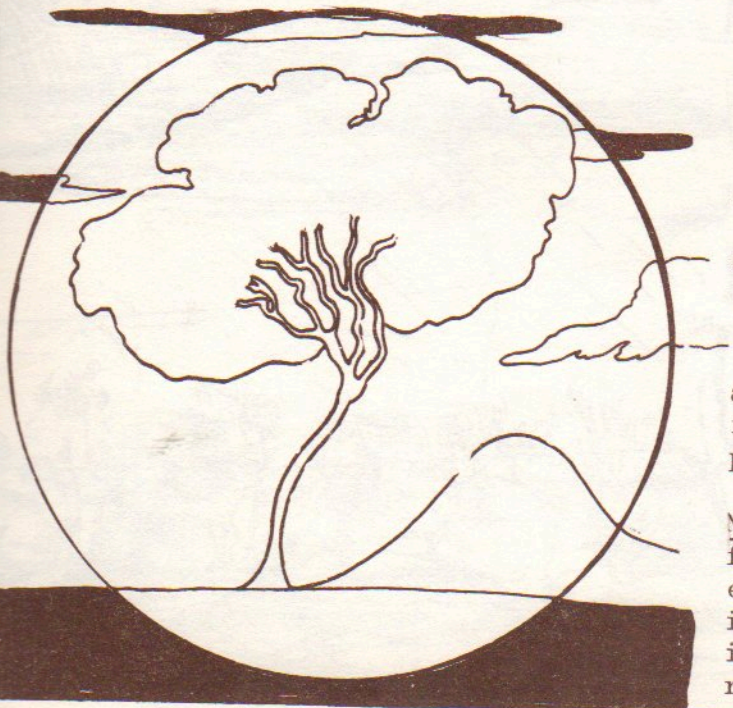
Wellington Region: (New Zealand)

A regional retreat was held in Nelson at the beginning of October and this drew workers from all parts of N.Z. Dada Abhiik visited all units during the middle 2 weeks of this period, and gave each of them a list of duties including the establishment of Yatriinivas, F.F.A. (Food for all), E.F.A. (Education for all), D.F.A. (Dharma for all), and S.S.F.A. (Social security for all) programs.

Auckland: 2 LFT trainees and the LFT have had to get work either on a full time or a part time basis in order to finance the unit since although there is quite a lot of interest by local Margiis, committed financial support is lacking. Regular unit events include 2 D.C.s 10-15 people attending, 2 O.S.C.s one at the university, visits to prisoners and rostered assistance to a local psychiatric hospital. Also attendance at a day seminar on musical therapy for handicapped children. The regional newsletter 'Nataraj' and 'Shakti' (a sister's newsletter) were well in hand by the end of the period. Also ran a stall at a city fair selling food, cards, candles and clothes.

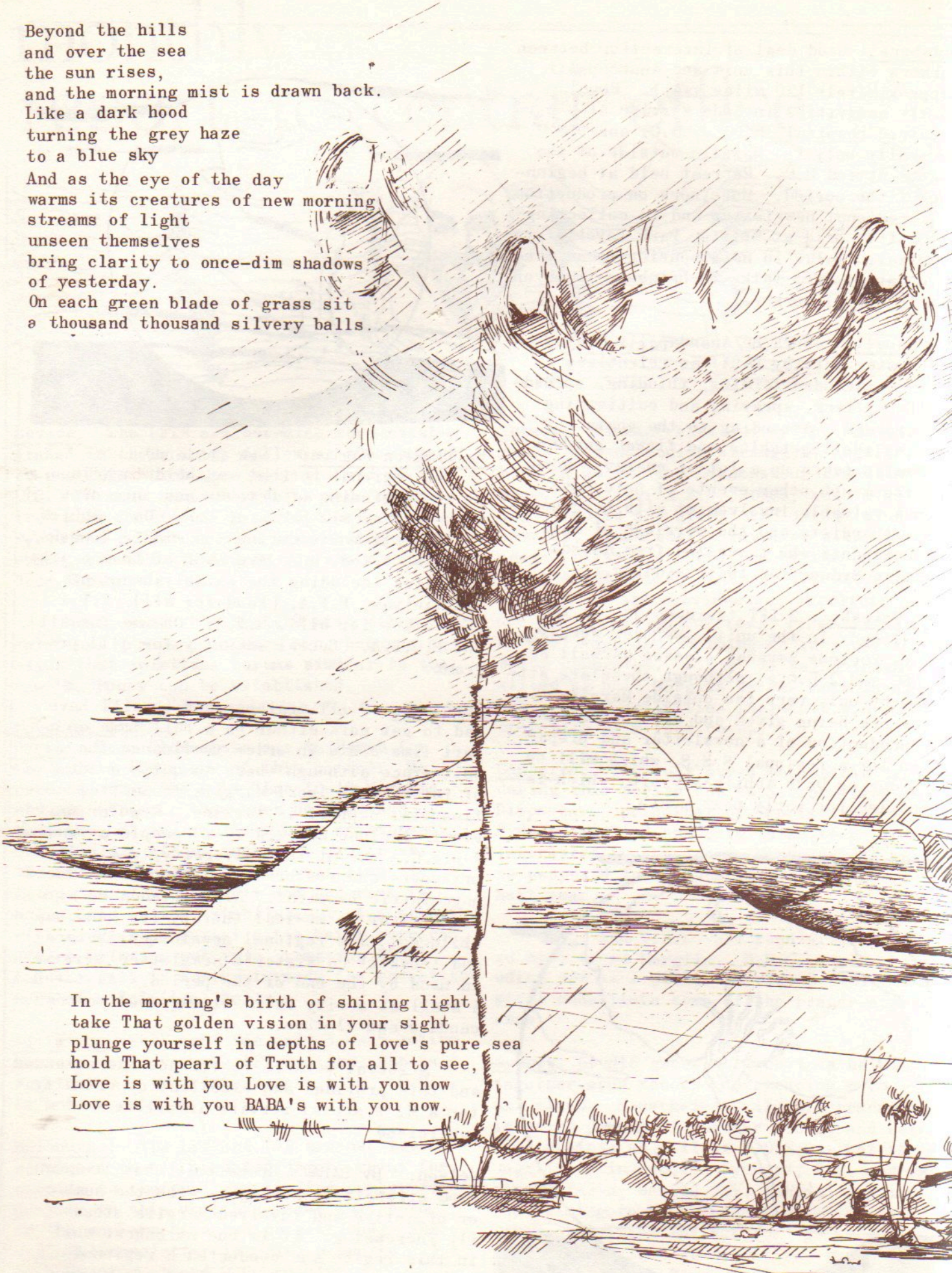
A social workers conference was attended and this provided an excellent opportunity for A.M.'s social service interests to be publicised.

Nelson: By BABA's Grace this unit is going from strength to strength, with the number of active and involved Margiis steadily increasing. It is the strongest unit in this region and conducted a regional retreat over the first weekend of October.



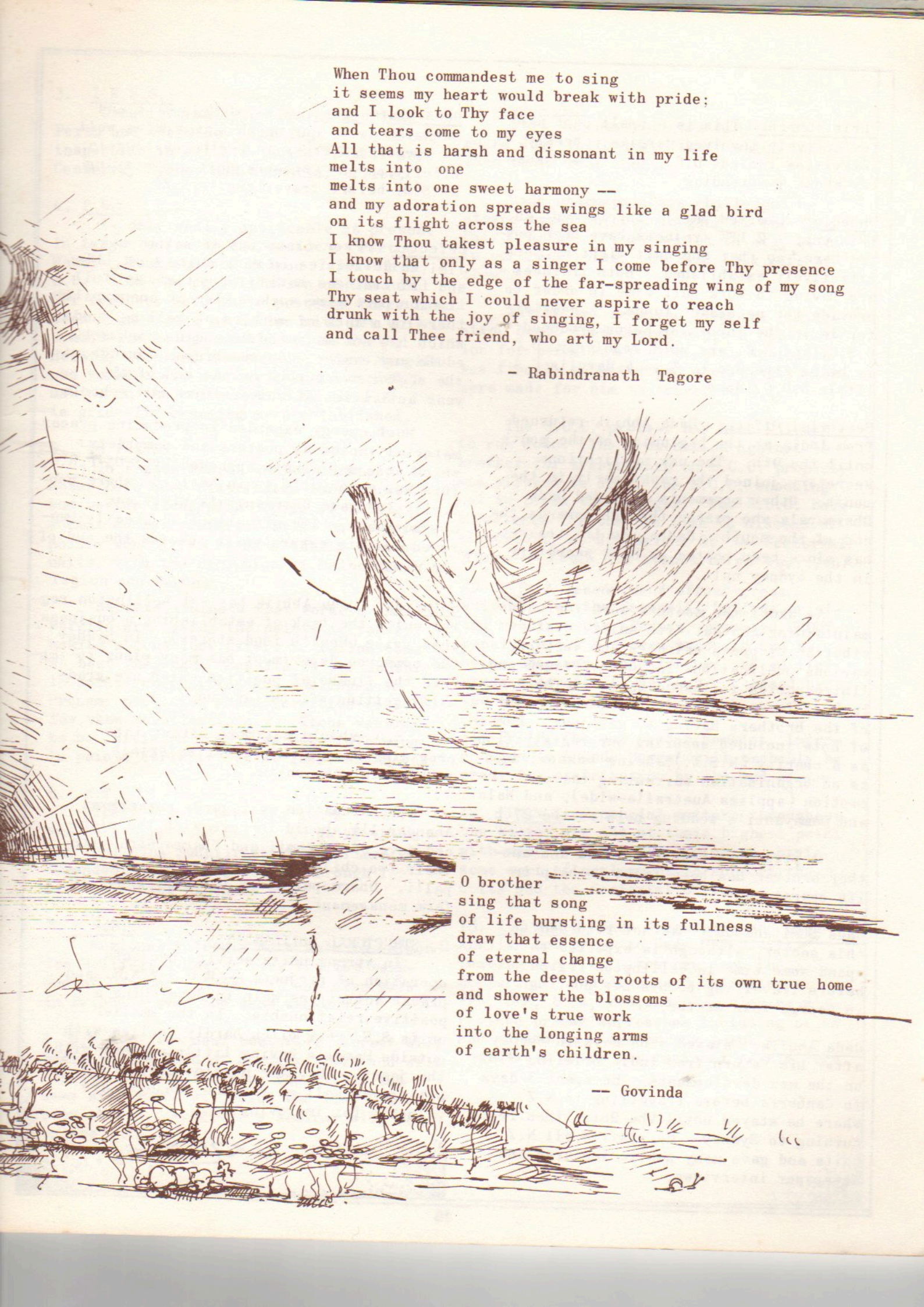


Beyond the hills  
and over the sea  
the sun rises,  
and the morning mist is drawn back.  
Like a dark hood  
turning the grey haze  
to a blue sky  
And as the eye of the day  
warms its creatures of new morning  
streams of light  
unseen themselves  
bring clarity to once-dim shadows  
of yesterday.  
On each green blade of grass sit  
a thousand thousand silvery balls.



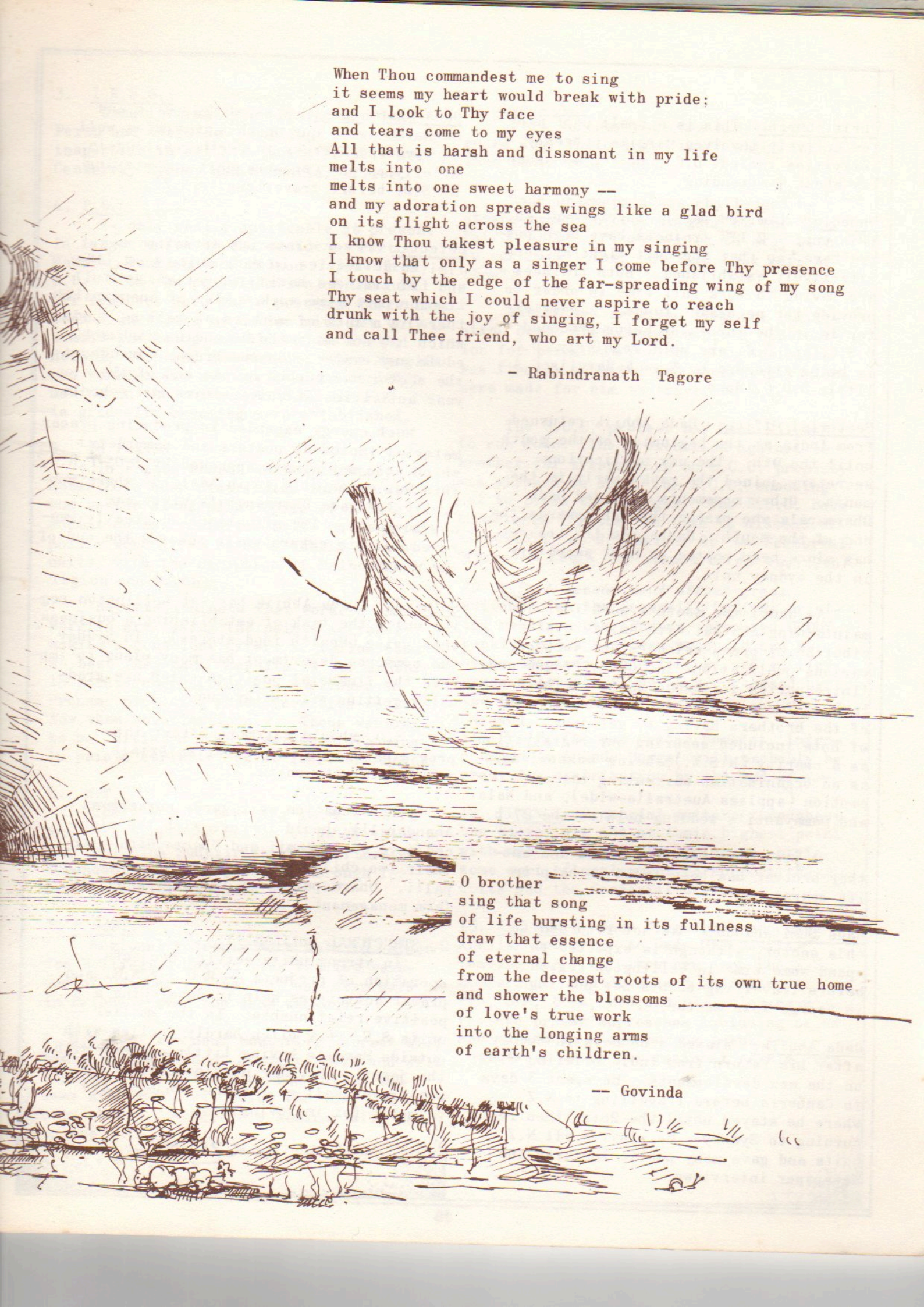
In the morning's birth of shining light  
take That golden vision in your sight  
plunge yourself in depths of love's pure sea  
hold That pearl of Truth for all to see,  
Love is with you Love is with you now  
Love is with you BABA's with you now.





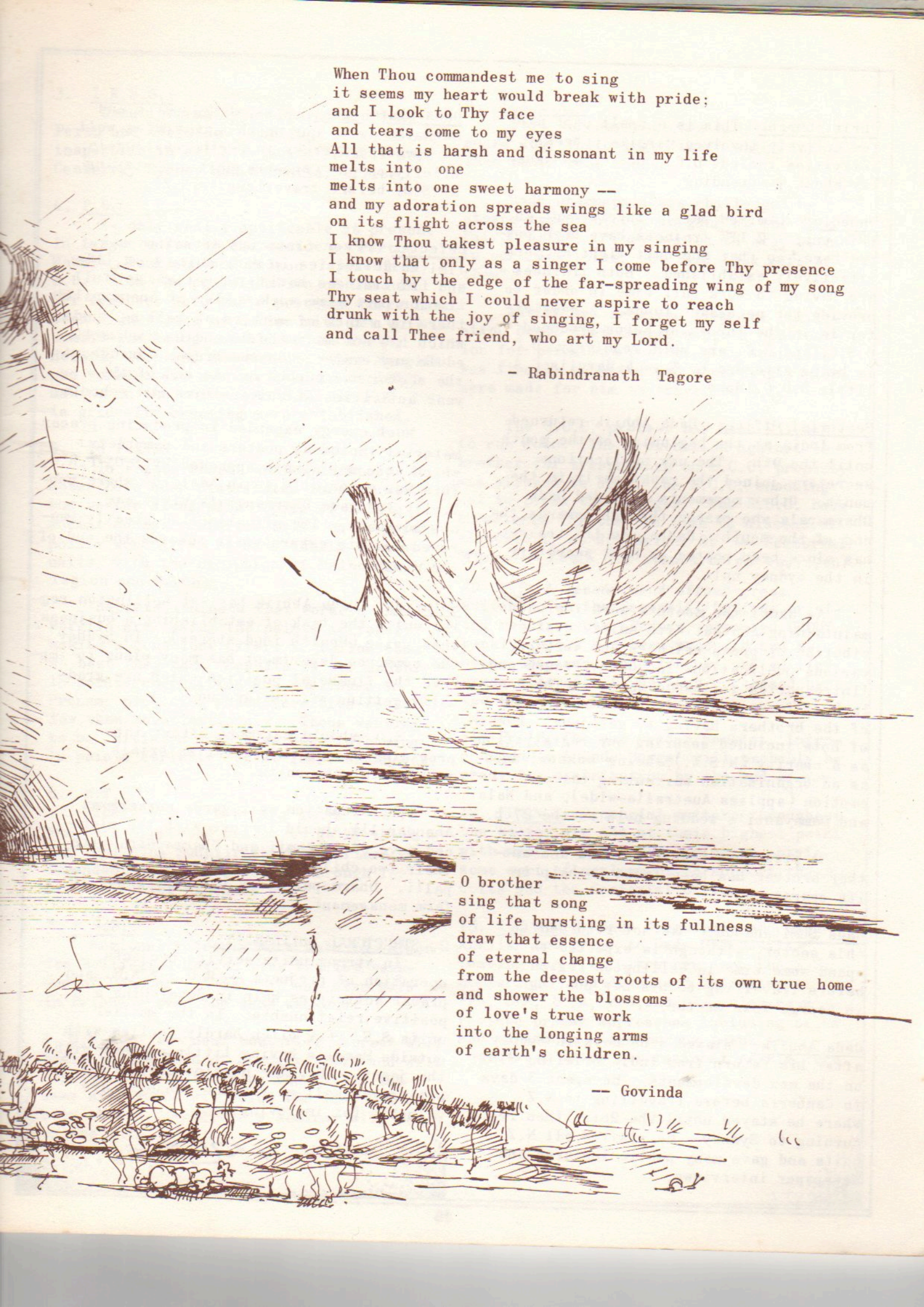
When Thou commandest me to sing  
it seems my heart would break with pride;  
and I look to Thy face  
and tears come to my eyes  
All that is harsh and dissonant in my life  
melts into one  
melts into one sweet harmony --  
and my adoration spreads wings like a glad bird  
on its flight across the sea  
I know Thou takest pleasure in my singing  
I know that only as a singer I come before Thy presence  
I touch by the edge of the far-spreading wing of my song  
Thy seat which I could never aspire to reach  
drunk with the joy of singing, I forget my self  
and call Thee friend, who art my Lord.

- Rabindranath Tagore



O brother  
sing that song  
of life bursting in its fullness  
draw that essence  
of eternal change  
from the deepest roots of its own true home  
and shower the blossoms  
of love's true work  
into the longing arms  
of earth's children.

-- Govinda





Christchurch: This is a small unit with few actively involved Margiis. Weekly activities include D.C., O.S.C. — usually about 4 attending.

Dunedin: Limited Margii involvement in this unit. 2 LFT trainees have been posted here so that the unit might be more effectively established. Both trainees are having to work full time in order to provide the necessary funds. A newsletter is in the throes of being produced. O.S.C. and D.C. are held regularly. D.C. is being attended by 3 — 4 Margiis. A little D.D.C. done.

Sectorial Office: Dada Abhiik returned from India at the beginning of the month until the 9th. The new publications secretary joined the ranks early in the month. Other movements included Dada Dharmapala who passed through towards the end of the month: Radha, an LFT trainee, has since been posted as RAWA secretary in the Sydney unit.

As usual the month's work included maintaining contact with units, distribution of press releases and work on various publications including Pranam and 'Introduction to Ananda Marga'. The lack of funds available resulted in many of the brothers having to get jobs. Events of note included securing our registration as a charity (N.S.W.), being acknowledged as an organisation warranting tax exemption (applies Australia-wide), and Nala and Damayanti's wedding held on the 27th.

A press has been purchased and another brother has been found to help in its operation.

Dada Sumitananda: has not returned to this sector, although is expected to spend some time in Wellington region before travelling to his new posting in George Town Sector.

Dada Abhiik: stayed nine days in Sydney after his return from India briefing S.O. on the new developments. He spent 3 days in Canberra before travelling to N.Z. where he stayed until the 26th, then returning to Sydney. He visited all N.Z. units and gave many public lectures and newspaper interviews.

Dada Dharmapala: visited Melbourne and Adelaide twice during this period as well as spending 2 weeks in Perth, calling in briefly on the Canberra unit and staying at S.O. before travelling to N.Z.

Defects: Poor financial situation has limited activities in many units most LFTs and LFT trainees having to get either full time or part time work. Also at Anandapalli there is a lack of workers as well as funds which has not made the demanding work schedule any easier. Dharma Pracar throughout the sector was curbed by the end of the year activities of universities and schools.

Much energy expended in producing practical material including posters and pamphlets which were not always approved by S.O. P.R. This was especially so in Adelaide where publicity for Dada Dharmapala's visit was not adequate. The situation had greatly improved for his return visit towards the end of the month.

Solution: Dada Abhiik has set Wellington region units the task of establishing a business enterprise (Health food stores). In Sydney the commerce department has many plans to improve the financial position which are gradually getting off the ground.

S.O. should put more effort into providing the Dharma Pracar materials required by the units.

The situation as regards workers at Anandapalli should improve with the planned move of Gaotamii and Dharmaputra with their two children from Nelson to Anandapalli. Dharmaputra has had experience in farm management.

## 2. STRUCTURAL SOLIDARITY:

In strong units service projects, operation of projects — R.U., W.W.S. and pracar activities help in developing a positive relationship. In the smaller units S.S. very often hardly applies with outside Margiis having little contact with the jagrti. Regular newsletters, group outings as well as service projects are valuable for improving S.S.



3. I.R.S.S.:

Done informally by Dharmapalaji in Perth and Adelaide. Abhiikji carried out inspection in all N.Z. units as well as Canberra, Sydney and Sectorial Office.

4. P.O.:

Is only really applicable at present in larger units of the sector — Perth, Hobart, Auckland and Nelson, apart from S.O. With the consolidation of the new LFT trainees into their postings there has been a shuffling of duties with new unit committees being established in Perth, Hobart, Auckland and Nelson. More Margiis and workers are now involved in decision making in the units. At S.O. the P.O. is gradually becoming more established.

5. 16 POINTS:

16 Points charts and explanatory notes have been distributed throughout the sector along with copies of BABA's social norms. Detailed talks on 16 points points were given by Dada Abhiik in most units, with the exception of Melbourne region and Perth.

Reports indicate that workers and Margiis are taking the points seriously, making a conscious effort to follow them as best they can. Results of the monthly 16 points competition are published in Pranam, providing added incentive to follow them conscientiously. Those wanting to be initiated must have been following 16 points strictly for at least one month.

6. W.T.:

There are 11 brothers and 6 sisters who have expressed desire to do WT training including Sudhiir whose departure is dependent upon funds coming through for his travelling expenses etc.

7. S.S.S.:

Regional retreats were held in Nelson for Wellington Region over the 1st week-end of October. A retreat was also held in Brisbane over the same weekend.

8. D.M.S.: The next Sectorial Retreat will begin on the 20th of January, 1975 and will conclude a week later on the 27th. The same site which witnessed the last DMS has been chosen. A worker's seminar will begin on the 16th.

9. G.A.E.A.:

Port Moresby unit has had to get a guard dog, following a theft which lost them their rent money.

Dada Dharmapala was challenged by a stereo-typed motorcycle gang at the York Fair (Perth). "They wanted to stay with in our facilities, but BABA took care of them".

Advice was received from the Immigration Dept. that Dharmapalaji's application for permanent residence in Australia was finally rejected and accordingly plans were made for him to travel to N.Z.

The S.C.C. protest has been allowed to run down. The prosecution against one brother for trespassing on S.C.C. property was allowed to drop, the S.C.C. choosing not to press the charges. The S.C.C. have threatened for the 3rd time to disconnect electricity at 209 Walker St. — Sectorial Office — (this did eventuate on Nov. 7th).

10. P.P. A second hand offset press suitable for the Sectorial Offices printing requirements (Pranam, proposed PROUT weekly, etc.) has been procured and is being prepared ready for use. A smaller press also offset has been purchased by the Brisbane unit.

11. PUB'S: The new pracar booklet 'Introduction to Ananda Marga' will probably be ready for distribution by the end of Nov.

12. FINANCE: Financial matters throughout the sector are not at their highest point with many of the LFT's having to obtain some sort of employment to support the units and the Sectorial Office.

13. I.S.M.U.B: Dada Dharmapala and Dada Abhiik met prior to Dada Dharmapala leaving for N.Z. They reviewed the S.S. conference, and discussed Yatriinavas: FFA, DFA, SSFA, EFA, and CI. Also reviewed pracar approaches including talks and visits in neighbouring towns and compulsory items for regional newsletters.



14. M.D.:

Perth, Sydney, Canberra have been declared as Model Education Diocese. Adelaide has made an application to become a Model Farm or Garden diocese. Anandapalli has been declared a Master Unit.

In Wellington region Nelson is to be a Model Education Diocese in this phase; Christchurch model for the S.S.F.A. and D.F.A. movements; Dunedin is model for R.U. (still a long term plan in N.Z.). Auckland -- model for E.F.A. and F.F.A. movements and prison rehabilitation programs.

In several units good social service work is being done as for instance in Brisbane where consistent visiting and financial help has been given to psychiatric hospital inmates. Similarly in Auckland regular visits to prisoners are being made as well as rostered assistance to a psychiatric hospital.

15. L.T.C.:

Hoped to establish a permanent L.T.C. in the near future. Approx. 15 Margiis have intimated their desire to do the training -- including 4 from Nelson.

16. JAGRTI CONSTRUCTION:

A new Jagrti has been rented in Canberra and efforts are being made to find a second Jagrti in Perth.

17. A.M.U.R.T.

Some initial contact made with the civil defence and some training may be undertaken.

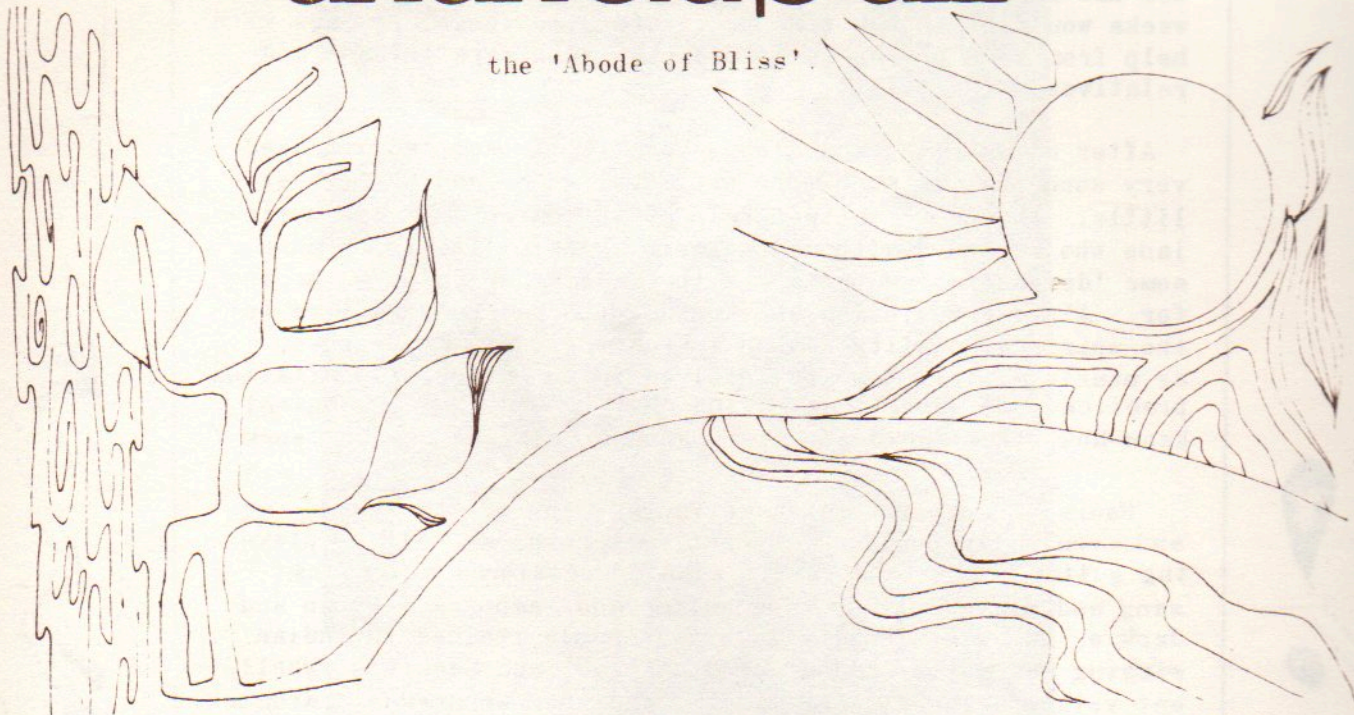
Key to Abbreviations

- SO -- Sectorial Office
- SOS -- Sectorial Office Secretary
- SS -- Sectorial Secretary
- SEC -- Sectorial Emergency Committee  
(comprised of Sectorial Assistants, Dharma Pracar Sec., ERAWS Sec.)
- SA -- Sectorial Assistant
- DPS -- Dharma Pracar Secretary
- PRS -- Public Relations Secretary
- LFT -- Local Full Timer
- LTC -- LFT Training Centre
- WT -- Wholotimer
- RU -- Renaissance Universal
- RAWA -- Renaissance Artists and Writers Association
- PROUT -- Progressive Utilization Theory
- RDS -- Review - Defect - Solution
- SS -- Structural Solidarity
- PO -- Pyramidical Order
- SSS -- Sarvatmakam Seva Shivira
- DMS -- Dharma Maha Samelam  
(A seminar when a representative of BABA comes to speak)
- GAEA -- Guard Against Enemy Action
- PP -- Press and Printing
- ISMUB -- Inspection Seminar Utilization Board
- MD -- Model Diocese (Special and exemplary activities)
- DDC -- Door to Door Contact
- RM -- Revolutionary Marriage
- WWS -- Women's Welfare Section.
- FFA, Food for all.
- EFA, Education for all.
- SSFA, Social security for all.
- DFA, Dharma for all.
- NB, Namaskar BABA.



# anandapalli

the 'Abode of Bliss'.



HIS divine Presence permeates the atmosphere at Anandapalli. Being there, one gets immersed in HIM, experiencing HIM everywhere, in the birds, goats and other animals, the trees, the flowers, in the air, in the very depths of one's being.

The meaning of service to the created world suddenly becomes much more alive and real to the long-time city dweller. The idea of rendering surplus food and drinkables to the plants and animals takes on a whole new dimension in this area where there is no free-running tap water and water has to be bought, where the goats have eaten out their pastures, because the paddocks are (at present only) too small.

There are four LFT's working very hard to maintain the orchard and do the necessary work around the property. Anandapalli consists of about 90 acres of land in Queensland's granite belt, of which 20 acres are established in orchards of apples, apricots, peaches, plums, grapes and a few cherries. All the rest is in natural bush with beautiful rocks rising out of the ground. The site chosen for BABA's house is a sheltered spot surrounded by rocks on two sides and overlooking a creek (which dried up) and an orchard. Everywhere eucalyptus trees spring up out of the rocks.

Recently there was a cold spell in the valley which destroyed much of the apricot crops of the other orchardists. Fortunately, by the LORD's grace, the land at Anandapalli is higher and the fruit survived. For this year, the fruit will have to be sold commercially, but in the future it is planned to co-ordinate the land project with co-operatives in other parts of Brisbane Region. The potential of supplying "food for all" very cheaply (and hopefully even free) is very great.

Other plans for the utilization of the land, include establishing a school, a half-way house, cottage industries and some other type of industry as well as BABA's house, and a permanent training centre. This land is to become a model PROUT COMMUNITY and so it will by HIS grace. Many of the farmers in the area think in PROUTist terms already. As one of the LFT's put it, 'Anandapalli is so much more than the 90 acres that we have.'

From the time of entering and reading the sign at the gate, PANKINA PROUT COMMUNITY to the time of leaving, where the sign says BABA NAM KEVALAM on the other side, BABA NAM KEVALAM is springing at you out of the natural bush. ANANDAPALLI is an amazing, vibrant and beautiful place.  
BABA NAM KEVALAM



The idea of making a RAWA LP record was first thought of at the SSS in June, when so many Margiis met and exchanged songs. A couple of months later, several LFTs were given the task of recording them, and so with very little experience but plenty of HIS grace, they set about the project. No one had had any experience in this field, and we thought that two weeks would be enough time to record some songs, perhaps with help from some professional musicians who were friends and relatives of Margiis.

After all meeting and discussing the project, we realised very soon that so much more was involved -- and we knew so little. Thanks to patient help and guidance from the musicians who recorded with us, we were able to finally produce some 'demonstration tapes' of the quality we had been hoping for. All the musicians who worked with us are sensitive to the spiritual quality we had wanted the music to express, as nearly all of them are involved in some type of meditation practice. So as well as having contributed their technical know-how, they added some very good vibrations to the work.

Radha's brother, Graham, arranged many of the songs, and eventually produced the entire record, as well as playing guitar. Rosa and Terry, also professional musicians sang and played piano, bass guitar and tampoura. Brian and Jackie, an exceptionally talented couple trained in Indian singing and music, added sarod, tablas, and Jackie's excellent voice to a couple of tracks, and when we needed a drummer, one brother, Kim, appeared for one day's practise and one day's recording before he left for the U.S.A.

Then for the tracks which needed flute, another sister, Justine, came to the studio, learnt two songs, and immediately played onto the 4-track tape before leaving for Melbourne. Behind all this was Chris Neal, who allowed us to use his studio, amplifiers, organ, melatron and other equipment at a very cheap rate. Chris also played melatron and was invaluable in the subtle directing of the arrangements.

We hope to have these tapes made into an LP at least, and possibly a couple of 45s as well, so some arrangement with a major record company to record them onto a 16-track machine for pressing is now the next step. This record could be a source of revenue for further RAWA projects, but will always be a source of inspiration and upliftment for those who hear HIS voice calling through this music of devotion, music to HIM, music from HIM.

BABA NAM KEVALAM









Due to BABA's grace and soft rain, the wedding was held at the Sunrise School, and not, as planned, in a park by the bay. Many people had come from other cities and states, and all the workers in Sydney were involved to some extent with the preparations.

All present took the collective oath after Nala and Damayanti had taken their individual oaths to serve each other on the physical, mental, and spiritual planes. This simple ceremony binds the couple into a true and lasting pact of faith; faith in each other, faith in the Margiis who they work and live with, and faith in BABA and in HIS will.

After the ceremony and the prasadam, several margiis enacted part of the story of Nala and Damayanti from the Mahabharata. Then, music and singing expressed the happiness of all who witnessed this longed-for event, as Nala and Damayanti spoke with family, friends, and all who gathered to see them.

So Damayanti's beaming smile,  
was joined with Nala's glory,  
A love that held more true  
than Gods or Kings  
And tears that fell were only  
for the telling of the story  
The love that stays  
is one that grows and sings.

So with the strength and sweetness  
of such unswerving devotion  
And love that bursts  
all the bounds of doubt and fear  
May we all come to know our minds  
and join our hearts together  
In the presence of That One Light  
pure and clear.

Govinda.



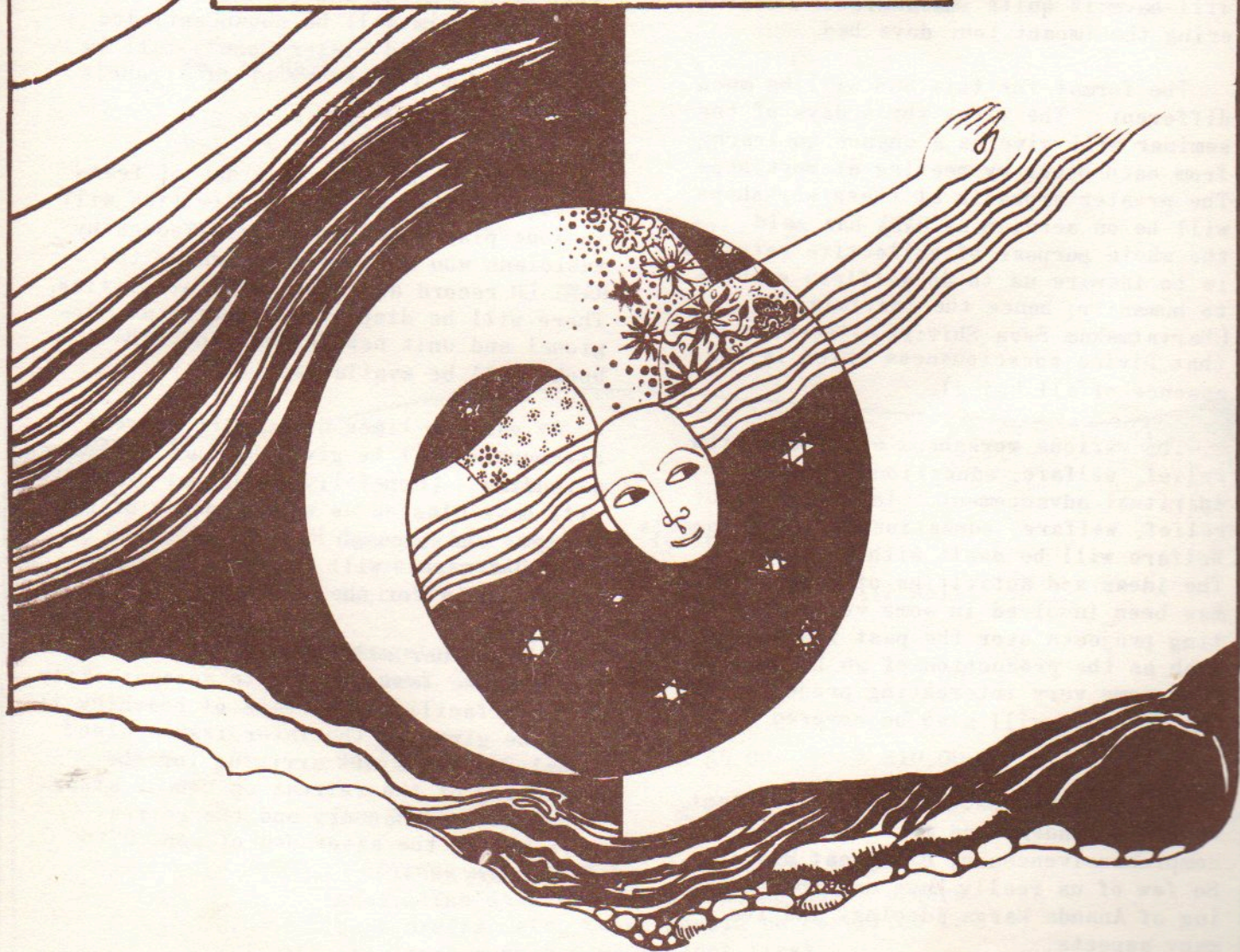
Feel HIM blowing in the winds that touch your breath  
Feel HIM flowing in the air around  
As you fly with HIM today  
thinking of HIS plan we can just say  
"Unite the human race  
by HIS loving grace".

Watch HIM travel in the movement of your eyes  
Watch HIM unravel HIS turning sound  
As you try for HIM tonight  
thinking of HIS plan we're fighting to  
unite the human race  
by HIS loving grace.

Hear HIM laughing in the ocean of your heart  
Hear HIM humming with the waves of joy  
As you cry for HIM in love  
thinking of HIS sun above us  
we'll unite the human race  
by HIS loving grace

-Radha

BABA NAM KEVALAM





## The Second

# SSS

By BABA's unceasing Grace we will once again be given the opportunity to come together and bask in HIS Divine Radiance.

The program for the SSS becomes more and more exciting as the details are worked out. One of the most delightful aspects is that instead of having just four days together as at the last SSS we will have seven. The impact of this will have is quite immeasurable considering the impact four days had.

The format for this SSS will be much different. The first three days of the seminar will give us a chance to learn from each other by meeting at workshops. The greater emphasis at these workshops will be on service as BABA has said the whole purpose of collective retreats is to inspire us to do selfless service to humanity; hence the initials SSS. (Sarvatmakam Seva Shivira -- service to that Divine consciousness which is the essence of all being).

The various workshops will deal with relief, welfare, education, art and spiritual advancement. In the areas of relief, welfare, education, art, and Women's Welfare will be dealt with in depth. The ideas and activities of RAWA, which has been involved in some very interesting projects over the past few months such as the production of an LP record (and some very interesting projects for the future), will also be covered fully.

These workshops give us an excellent chance to understand more fully the comprehensiveness of HIS great Mission. So few of us really have any understanding of Ananda Marga ideology and its many aspects.

On the fourth day of the retreat which is an Ekadashi a 24 hour kiirtan will be danced and sung to the rhythm of HIS Cosmic Play. This will lead into a day of celebrations on the fifth day. The centre of the celebrations will be a wedding and at night a very inspiring film will be shown (entitled "Brother Sun and Sister Moon"). It is based on the life story of St. Francis of Assisi.

The sixth day will be a day of festivities and games. The festivities will include plays, performances of songs by musicians who have been recording the RAWA LP record and other RAWA activities. There will be displays of Sectorial, Regional and unit newsletters and BABA's books will be available.

At various times during the retreat discourses will be given by the Acaryas attending. (Hopefully by January BABA will have blessed us with another of HIS acaryas and through HIS divine grace Dada Dharmapala will be able to return to Australia for the retreat).

The seminar will be held at the same site as the last SSS due to accessibility and its facilities. (Ways of reaching it will be given in the later issues also.) People should start arriving for the beginning of the retreat on Monday afternoon, 20th of January and the retreat will end on the afternoon of Mon. 27th of January.



## PRE-REQUISITES FOR ATTENDANCE

First of all you must be initiated. Payment of at least half your fee should be made before the 6th of January (the rest paid on arrival). The SSS committee needs these payments to cover the costs that will be incurred before the start of the retreat.

At the seminar there will be special activities for children. During the course of the retreat they will be looked after by a team of LFT babysitters. If you have children, do not

hesitate to bring them to join HIM at play with HIS sons and daughters. Do come as BABA is going to be there. (in many different forms)!

Children under the age of 16 will be half price and children under the age of 5 will be admitted free of charge. Those coming from New Zealand and New Guinea will also be admitted free of charge.

No. of days....	6	5	4	3	2	1
N.S.W., A.C.T., S.A., Vic, Q'ld.	\$50	45	40	35	20	10
Tasmania, W. Aust.	\$40	36	32	28	20	10

## Overseas mailing rates for Pranam:

Sector	Surface mail	Air Mail
Georgetown, Cairo, Nairobi, Hong Kong, Delhi	A \$4.00	A \$12.00
Manila Sector	A \$5.00	A \$10.00
New York, Berlin	A \$6.00	A \$15.00

Please note that the figures are given in Australian dollars. When sending money orders bank drafts, etc, these should be converted to the local currency equivalent first.



FASTING CHART FOR 1975:

MONTH	EKADASHII	NEW MOON	FULL MOON
JAN.	9/24	13'	28
FEB.	7/22	11	26
MAR.	8/24	13	28'
APR.	8/22	12	26
MAY.	7/21	11	25
JUN.	5/20	10	24
JUL.	5/19	9	23
AUG.	3/18	8'	22
SEPT.	2/17	6	21'
OCT.	1/16/31	5	20
NOV.	15/29	4'	19
DEC.	14/29	3	19

nb. Occurrence of new or full moon actually begins on the preceding day past 1800 hours.

CORRECTION:

In last months issue of 'Pranam' under the heading of 'Spiritual Forum' it was commented that the publication 'Cosmos' is put out by the Theosophical Society (which is involved in the study of comparative religions and sciences and the investigation of the unknown with a view to forming a nucleus of a universal brotherhood). We have since discovered that this is not so, and apologise for this mistake. 'Cosmos' aims to report on all aspects of religion and spirituality from an objective and unbiased viewpoint, and thus is not aligned with any particular group or sect.

AVAILABLE FROM PUBLICATIONS DEPARTMENTLimited numbers of BABA's books:-

Subhasita Samgraha Parts I,II,IV	.80¢ per copy
Human Society Parts I,II	.80¢ " "
Idea and Ideology	.80¢
Problem of the Day	.50¢
To the Patriot	.20¢
Ananda Sutram	.50¢
Abhimata	.80¢
Ananda Marga (Elementary Philosophy)	.80¢
A Guide to Human Conduct	.20¢

-- of \$7.80 for one complete set

Also available:-

BABA's Life Story	.50¢
Prout -- What it stands for	.50¢
Spiritual Practices	.20¢
BABA Songs	.20¢

(supplementary pages now available)

All orders should be pre-paid, including postage (air mail 25%, surface mail with cheques or postal orders made out to "Ananda Marga").



# addresses

## WORLD HEADQUARTERS

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Australia  
Ph. 929 2802

## ACARYAS FOR SYDNEY SECTOR

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Ac. Sumitananda Av.  
c/- Wellington Regional Office

Sectorial Office Secretary  
Ac. Abhiik Kumara Brc.  
c/- Sectorial Office

Ac. Dharmapala Brc.  
c/- Melbourne Regional Office

## SECTORIAL BOARD MEMBERS

Sectorial Assistant  
Gomatii  
c/- Sectorial Office

Dharma Pracar Secretary  
Harideva  
c/- Sectorial Office

ERAWS Secretary  
Karuna  
c/- Sectorial Office

Finance Secretary  
Paritosa  
c/- Sectorial Office

## SPECIAL PROJECTS

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Queensland 4351

Sunrise Community School  
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N.S.W. 2085  
Ph. 452 2643

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## BRISBANE REGION

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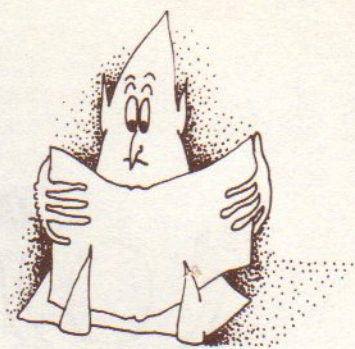
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Please inform us of any new addresses or any changes in address.

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As it is impractical to list all the addresses around the world, the addresses given are only the major ones in each country. A list of the places around the world where Ananda Marga is established is given below -- the addresses of these units can be found by enquiring at Sydney Sectorial Office, or from the main address in the particular country as listed in the previous section.

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These addresses are listed in the  
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#### ITALY

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Units have been established in every major city and most towns throughout the U.S.  
For further information contact Sydney Sectorial Office -- or, if available, the latest Crimson Dawn.

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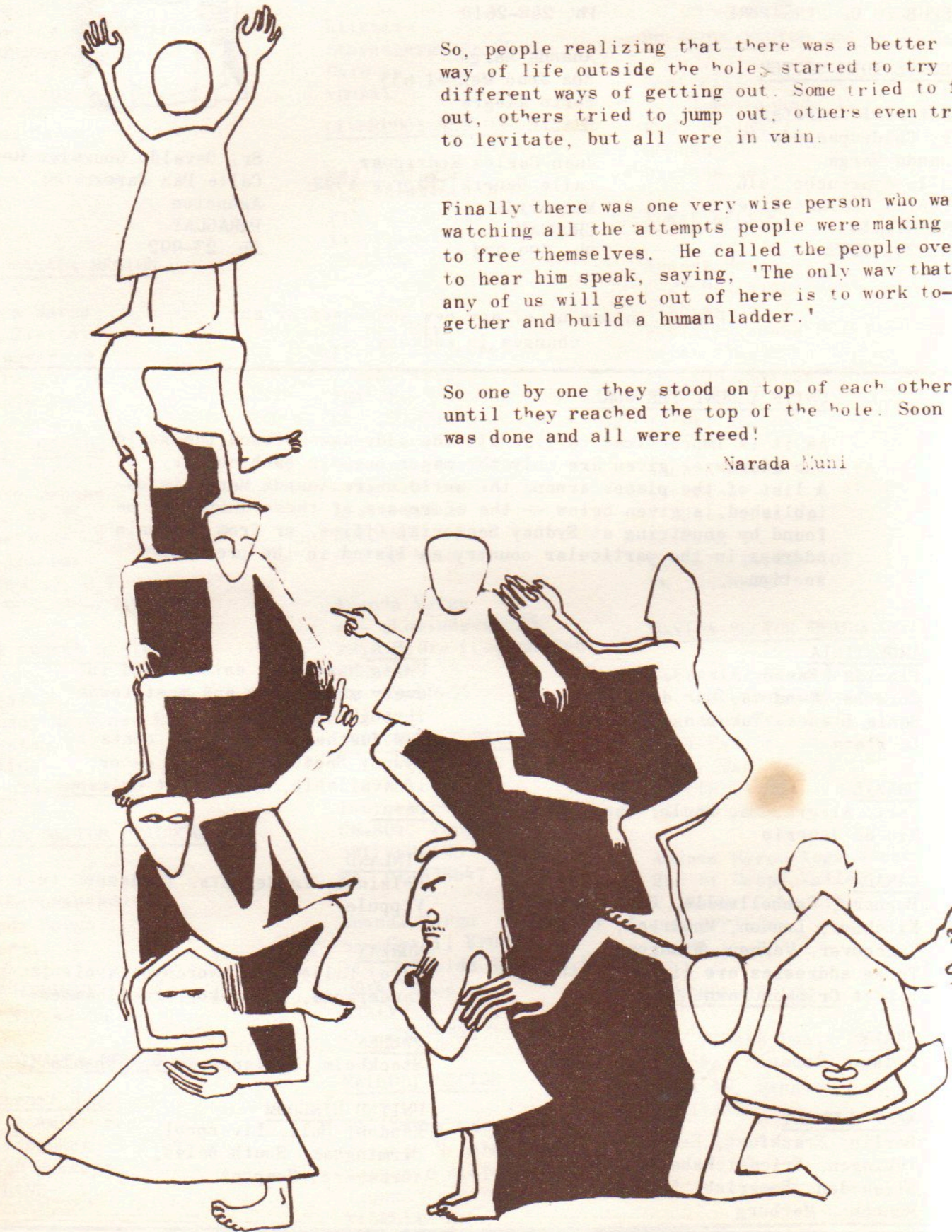
There was once a very big hole in the ground and in that hole lived many people. The people had been living in the hole for quite some time and didn't really see any reason to leave. But as time dragged on, the people started to get bored and frustrated with the limitations of life in the hole.

So, people realizing that there was a better way of life outside the hole, started to try different ways of getting out. Some tried to climb out, others tried to jump out, others even tried to levitate, but all were in vain.

Finally there was one very wise person who was watching all the attempts people were making to free themselves. He called the people over to hear him speak, saying, 'The only way that any of us will get out of here is to work together and build a human ladder.'

So one by one they stood on top of each other until they reached the top of the hole. Soon it was done and all were freed!

Narada Muni





Unity and good sense carry man towards the success of human existence. Big philosophical volumes will not help in the awakening of this good sense. For this, the Yama-Niyama will have to be practised in individual life. For the establishment of unity such an ideology will have to be selected as does not admit of geographical, chronological and personal differences. That is why only the Supreme Paragon will have to be adopted as the pole star of life. I have already said that only those who follow the principles of Yama-Niyama and are devoted to Cosmic Consciousness are Sadvipras. Only they can represent human beings -- only they can serve the living beings selflessly. People will recognise such Sadvipras by their conduct, devotion to service, dutifulness and moral integrity.

These Sadvipras will declare firmly, "All men are of the same caste". Every human being has got equal rights. All human beings are brothers. These Sadvipras will give a firm warning to the exploiters of the society. "Human exploitation will not be tolerated". "No exploitation will be allowed on the pretext of religion". Rallying round the saffron flag, a symbol of sacrifice, they will devote themselves to the service of widely scattered units of the human society and proclaim loudly, "Human beings of the world, unite", and will sing a Chorus:

"Samgacchadvam Samvadhadvam  
Sam Vomanamsi Janatam  
Devabhagam Yathpurve  
Sam Janana Upasate  
Samanii Va Akuti  
Samanah Hridayani Vaha  
Samanam Astu Vomanam  
Yatha Vaha Susahasati" \*

SHRII SHRII ANANDAMURTI

\*We all move together, radiate one and the same thought wave, and form a Universal mind with all unit minds. We shall unitedly enjoy all the properties of the universe as the sages in older times used to accept the blessed sacrificial food. We shall have a common ideal and all of us shall be inseparable from each other. Infuse in our mind one common sentiment whereby we may be well united.





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# Hypocrisy and Morality

The Editor

There is probably no greater ill in either individual or collective life than hypocrisy. Throughout the ages hypocrisy has been the agent and servant of the exploiters of human society and still today hypocrisy forms the basis of corruption in human society.

When extreme aversion to hypocrisy arises in the minds of man it is an encouraging sign for society. As BABA points out it is only when honesty is established within the individual that this world will be able to begin to manifest its true potential.

"In this transitional period of civilization honesty in individual life is a prime necessity. We have to remain ever vigilant that the darkness of petty self-interest does not shroud the Supreme human treasure. With the extinction of honesty, civilization will not survive, the long effort of the human race will be in vain, and all intellectual achievements will become meaningless."

Shrii Shrii Anandamurti

However when an extreme reaction to something takes place there is an inherent danger that some countervailing psychic disease may develop. Thus we must be wary that out of extreme aversion to hypocrisy does not grow a blanket refusal to correct another's moral transgressions. This mentality is as equally dangerous to society.

To determine the unfortunate repercussions of such mentality let us initially look at the rationalisations generally used to support it. While such rationalisations may have some credence in the life of the ordinary man for the spiritualist they spell self-defeat and gross dereliction of the duty owed to society.

The first rationalisation frequently used is that we are basically fallible and therefore cannot justly correct another's mistakes, especially as we ourselves might make the very same mistake in the near future. This of course is tied in with the avoidance of self righteousness and casting out the beam in one's own eye before judging others. ("Judge not lest ye be judged" etc.).

Secondly and closely allied with the first is the rationalisation that we ourselves have

made many mistakes in the past and therefore have no right to criticise others for making the same or similar mistakes.

Thirdly, and the most dangerous as far as society and the spiritualist is concerned is the belief that no one has the right to judge another's actions, all morality being totally relative and therefore without general application. A more watered-down version of this argument is naturally, 'How can one be sure that one's conception of morality is correct?'

This type of mentality is epitomised by the intellectual's aversion to making 'value judgments' which has become an enormous obstacle in the morality of many 'progressive' movements.

Let us dispose of this latter misconception first.

As already alluded to, the main thrust of this argument is that all morality is purely subjective and thus it is inappropriate for one person to subject another to his personal values. Of course there is a grain of truth in this for morality is relative but it ignores the fact that it also has an absolute base. As BABA puts it, morality is a happy blending of relative and absolute principles. That is to say although morality has no direct relationship with the Supreme, its principles are still based on spirituality and the Oneness and essential divinity of human life. As the object of human life is to express this divinity and unity it is incumbent on man to use all those faculties available to him to do so. This includes his ability to intellectually analyse each situation in terms of what is going to improve the quality of life, ie. what is going to lead himself and others to the Supreme goal of existence.

To recognise this is to recognise that there are general principles of human conduct and behaviour that are universally applicable. It is then only a matter of applying these general principles to specific situations, taking into account the relative circumstances of time, place and person.